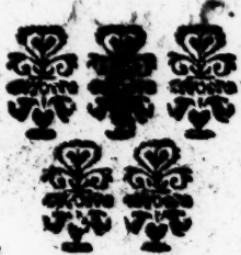


RELIGION
AND
MORALS.



LONDON:

Printed for J. Morphew near
Stationers-Hall. 1711.

John Waller
his Book





TO
Her GRACE
THE
DUTCHESS
OF
BEDFORD.



*HE Compiler of
this small Col-
lection intend-
ing only to sup-
ply matter of serious Thoughts*

A 2 to

Dedication.

to sober Minds, takes Confidence from your sincere Devotion and unaffected Piety, to address these Meditations to your Grace; hoping, that if they should gain the Patronage of your Grace's Approbation, they would thereby be able to recommend themselves to the perusal of many who preserve a serious Affection to Religion and Virtue. 'Tis for this reason, that your favourable Acceptance of this small Volume is in the most humble manner desired by him who most heartily

Dedication.

5

heartily prays, that God would compensate to your Grace the late deplorable Loss of your most illustrious and truly virtuous Consort, by adding a double portion of his Blessings to that Noble Issue he has left behind him; and that You may long continue to be a joyful Mother of a religious and virtuous, as well as of an illustrious Family. I am,

Your Grace's most
obedient and most
humble Servant,

S.

7 DE61



CONSIDERATIONS
Concerning the
AUTHORITY
OF THE
Holy Scriptures.

1. IT may be observ'd from History, that the Nations every where formerly agreed in ap-
A 4 peasing,

peasing, supplicating, and returning their Thanks to God by some sort of Sacrifices: that they distinguish'd Time by a course of seven Days, reckoning the 7th also holy. Their Temples and Altars were Sanctuaries. 'Twas general to pay Tythes for the Service of the Altar, and of those who attended it. And the learned Men, who have written their Observations upon the five Books of Moses, have

have remark'd, that the Pollutions and Expiations therein mention'd, were commonly in use among other Nations besides the *Jewish*. Surely, neither Chance, nor the Reason of the thing (which is very hard at this day to find out) could be the ground of such agreeing arbitrary Rites among several Nations, which had in those early Days no known Communication with each other; and which A 5 could

could not in all probability be acquainted with one another till the Voyages of the *Phenicians*, or the Victories of the *Greeks* and *Romans*. Now the Scriptures explain this Difficulty, by shewing, that all Nations had one common Original; and having the same Progenitors, the same Methods of religious Worship, and the same solemn Rites and Customs might be traditionally delivered down to Posterity. And this

this account of the Original of all Nations, a Man would expect from the oldest History which is to be found in the World.

2. Prophecys deliver'd in plain Words, and notoriously fulfill'd, are Evidences of the Truth of those Historys in which they are recorded, and cannot be accounted for without owning a true Prophetick Spirit in those who gave them forth. Hereupon, let it be consider'd,

sider'd, that *Moses*, knowing himself to be near his Death, made a publick Repetition of the Laws of his Country, and concluded with this remarkable Prophecy, viz. That in case the *Jews* kept those Laws which God by him had given them, God would make them Prosperous above all other Nations: but on the contrary, these Curses should come upon them; They should be smitten by their Enemys, and be so

so closely besieg'd by them, that they should eat the Flesh of their own Sons and Daughters, and that they should be scatter'd amongst all People, *Deut. xxviii. 35, &c.* but if they shall repent, he will bring them from under their Captivity, *Deut. xxx. 1, 2, 3.* Now the History of the Jewish Nation sets forth the fulfilling of these Prophecys; for under their Judges and Kings while they kept the Law, and after their

Cap-

Captivity under their High-Priests and Sanhedrim or Senate of *Jerusalem*, they were prosperous ; especially under *David* and *Solomon*, when the Law was strictly observ'd. *David* was the greatest Potentate of his time ; and *Solomon*, till he countenanc'd Idolatry, was also very great. And all the Kings who restor'd Religion from the Corruption of Idolatry, were signally victorious over the Enemies of their Coun-

Country : but when they forsook the Law and fell into Idolatry, the Kings and People too suffer'd all sorts of Indignities from their Enemies ; and were forced to eat their own Children when they were besieged by Benhadad King of Syria, 2 Kings vi. 28. and also when they were invested by Titus the Roman Emperor, as Josephus writes ; according as it was foretold by Moses. Now it cannot be suppos'd, that all the Jewish

Jewish Histories were mere Forgeries, invented only to countenance this old Prophecy of Moses ; 'tis no ways likely, that all the Histories of a Nation should be forged for no other reason but to palliate a false Prophecy : but it may rather be suppos'd, that if Moses's Prophecy had not been found true, his Law had been cast off by the Jews long since ; whereas we see, that Moses's Prophecy concerning the Jews, Deut.

xviii. 18. has been fulfill'd
in *Jesus Christ* long since,
as he himself observed to
the *Jews*, *John i. 45.* and
also *Peter, Acts iii. 22.* and
*St. Stephen us'd the same
Argument, Acts vii. 37.*

Add to this Consideration, how exactly the Prophecy of *Daniel, ch. viii. 2, &c.* was fulfill'd by *Alexander the Great*, who subdu'd the Beast with two Horns, viz. the Kingdoms of *Media* and *Persia*. Thus the Goat or *Grecian Power* waxed great ; but upon

upon the Death of that Great Alexander his Empire was divided, according to Daniel's Prophecy, into four Powers, viz. the Egyptian Kingdom under the Ptolomys, to the South; the Persian, Babylonian, and Syrian Kingdom under the Seleucidae, to the East; the Macedonian, under Cassander and his Successors, to the West; and that of Asia minor, to the North of Syria, under Lysimachus. Out of one of these came a little Horn, who

who waxed great against
the Host of Heaven, and
cast down some of the Host,
and of the Stars, to the
ground, and stamp'd upon
them. This was *Antiochus*
Epiphanes (or the Illustri-
ous) a private Man at
first, descended from the
Seleucidæ; who opposed
himself to the Priests of
the *Jewish* Nation, putting
some of 'em, and the
Doctors (Stars) to Death.
He oppos'd the Prince of
Princes, and was broken
without hand, viz. he at-
tempted

tempted to destroy the Worship of God at *Jerusalem*, but was taken off by Worms breeding in his Body, after he had put down the Temple-Service for about 6 years.

His Power was great, but not his own; for his Success against the Jews was chiefly owing to their own intestine Divisions.

*Josephus says, that when Alexander the Great lay with his Army before *Tyrus*, intending, soon after, to march against the Persian King,*

King, the High-Priest of the *Jews* was sent by his Nation to make its Submission to *Alexander*; and at that time he shew'd *Alexander* this Prophecy of *Daniel*, in which it was contained, that the King of *Grecia* should conquer *Persia*: with which he was so well satisfy'd, that he listed many of the *Jews* into his Service, with permission to rest on their Sabbath-day; and when he founded *Alexandria* in *Egypt*, he gave the Jewish Na-

Nation equal Privileges
in that City with the Ma-
cedonians. *Joseph. Antiq.* l.
ii. c. 8.

To let pass, that *Jesus Christ* prophesy'd that the Preachers of his Religion should be persecuted, but yet prevail wherever they came, (*Matth. xxiv. 9.*) which was fulfill'd; it may be consider'd, that he foretold the Destruction of *Jerusalem*, together with the *Jewish State*; that not one Stone of the Temple should be left upon another,

ther, but that *Jerusalem* should be ras'd, and the People slain, and led into Captivity ; and all this in that present Generation, *Luke* xxi. 5, &c. Which was all fulfill'd (as *Josephus* writes) in less than 40 years : In which time *Titus Vespasian* sack'd *Jerusalem* with a Roman Army, and burnt it, together with the Temple. Hereunto add what the *Jewish Talmud* and the Rabbi *Maimonides* say, viz. that *Terentius Rufus* being left in

in Judea by *Vespasian*, plow-ed up the Place where the Temple stood, and the sacred Buildings about it; and that there was no-thing left standing but three of the highest Tow-ers, viz. *Phasellus*, *Hypa-cus*, and *Mariamne*, toge-ther with the Western Wall of the City, to shew the former Strength and Beauty of the Place. This same *Josephus*, who was an Eye-witness, says, that a Million and an Hun-dred thousand Jews pe-riph'd

rish'd in that Siege; and
that Ninety seven thou-
sand were then sold into
Slavery, excepting only
some who were reserv'd
for the Sports of the Am-
phitheatre. Thus a *Jew*
of unquestion'd Reputation
has related, how that
Prophecy of *Jesus Christ*
was particularly fulfill'd;
whereby it appears that
the 21st Chapter of St.
Luke's Gospel, which was
written (according to an-
cient History, and as it is
set down in some antient

B Ma-

Manuscript Copies) in
the 15th Year after our
Saviour's Ascension, is
an irrefragable Monu-
ment of the Prophetick
Spirit of *Jesus Christ*.

3. 'Tis very unlikely
that the *Jews* and *Gentiles*
should admit the Mira-
cles of *Jesus Christ* as true,
and not write any thing
whereby to discover the
Untruth of the Gospel-
Story, if it really were
false. All the Answer
which the *Jews* give to
this Suggestion, is, that
Jesus

Jesus did those Wonders by Magical Arts. And the Philosophers said, that *Apollonius Tyanaeus*, and other *Gentiles* did Miracles as well as *Jesus Christ*. Now as to the first Answer, *Jesus Christ* foreclos'd it, *Mark* iii. 26. viz. It cannot be for the Interest of Satan to assist any Person who by his Life and Doctrine sought the Reformation and Salvation of Mankind. And as to the Pretence of the Philosophers, it may be ob-

serv'd that very few People believ'd the Pagan Miracles ; whereas very great numbers receiv'd the Christian Doctrine upon their belief of the Miracles by which *Christ* confirm'd it. And this Belief increas'd greatly, notwithstanding the Discouragement of cruel Persecutions : whereby it appears that the very Objections of the Jews and Gentiles against the Christian Institution, render it more worthy of all

Ac

Acceptation. And as to what *Hierocles* objected three hundred Years after our Saviour's Death, that he was a Colonel or Leader of nine hundred Freebooters ; 'tis without any Authority or Record : nor is it in the least probable that such a sort of Man should be so early receiv'd as the Head of a Religious Order.

4. So sudden and so general a Conversion of both *Jews* and *Gentiles* to the Christian Faith could

not have happen'd if the Miracles of *Christ* and his Apostles had not been certain to them ; nor would the *Jews* have laid aside the Law of *Moses*, who (as they believ'd) wrought great Wonders, to submit to a new Law, unless they had been satisfy'd that it came from God, by the attestation of Miracles : Nor can the *Gentiles* be suppos'd so generally and so suddenly to have receiv'd a Doctrine of Faith, contrary to

to their Education, and to the Laws of their Country, unless they had been convinc'd by Miracles. The Reason of the Thing would make but a slow Progress among the vulgar sort of People; and what else could bear up the Spirits of the meaner sort of Men against the terrible Opposition which the Magistrates gave to the Progress of Christianity, but their firm belief of the

Miracles which were wrought to confirm it ?

5. Thirty years after the Death of *Jesus Christ*, the Christians were taken notice of in *Rome*, upon the burning of that City by *Nero*: and they had no less than eight Persecutions rais'd against them in 217 years after ; which is sufficient to shew their great Increase, notwithstanding such great Discouragements.

6. The chief Demonstration of our Saviour's Divine

Divine Authority was his Resurrection : for which reason, 'tis likely, that he enjoin'd his Disciples not to publish his Miracles and his Character till after he was risen from Death. Now, if he did not so rise, the Apostles took upon them a strange Task, viz. to expose themselves to all Calamities, only that they might impose an extravagant Lye upon the World ; and to begin this at *Jerusalem*, when the Jews

B 5 might

might have so easily confuted it by producing the dead Body of *Jesus*: and this Lye they must promote, only in order to encourage the highest degree of Morality amongst Mankind.

7. As for the Four Gospels, if they were written by the Disciples of *Christ*, we can have no reason (from what has been just now said) to suspect the Truth of those Narratives. If they were written by others in their Names,

Names, and in their Time, they would have disown'd the Imposture : but if they were written after the Apostles days, how could they have met with such an early Reception in the Christian Church ? And had they lain obscure, and appear'd some considerable time after their Death, they would have been suspected, and their Falsity detected by *Jews* and *Gentiles*. But, on the contrary, St. Matthew's Gospel is cited by

Clemens.

Clemens of Rome, an Acquaintance of St. Paul; and by Ignatius, Polycarp, and Papias, Disciples of St. John; and by the Writers of the Age immediately succeeding.

8. To this also agree the Testimonies of Writers who were not Christians: *Josephus a Jew* gives the same Account of *John Baptist* and *Herod* as the Gospels do. He records the Acts of several Governors of *Judea*; as *Pontius Pilate*, *Felix*, and *Pontius*

Ius Festus: and describes the Succession of *Caiaphas*, *John*, and *Alexander* the High-Priests; as also the Death of *Herod Agrippa*, and St. *James*; giving a high Character of *Christ* himself. 'Tis inconceivable how this Sect shou'd multiply if this History of the Gospel were not a matter of evident Truth. *Tacitus* says, That *ingens multitudo*, a great multitude of Christians were put to Death at Rome, so early as in *Nero's Reign*. *Pliny* tells

tells *Trajan*, That the Christian Profession had gain'd so much Ground in his Province, that the Pagan Temples were left desolate, and the Sacrifices which were brought to the Markets were unsold.

9. The Story of *Jesus Christ*, in short, is this, viz. In the Prefecture of *Pilate* over *Judea*, there was a poor young Man, of mean Birth, and no Education, who pretended to be sent from God

the God to cancel a Law
which God himself had
establish'd by *Moses*, and
to reform all the World
by a more perfect way of
Life, and a more excel-
lent way of Worship. For
proof of his Commission
he wrought Miracles, and
drew the People after
him ; so that the Gover-
nors of the Jewish State
grew jealous of his De-
signs, and crucify'd him
at *Jerusalem* : and yet, not-
withstanding his Heart-
Blood was let out with a

Spear.

Spear as he was hanging
on the Cross, he rose a-
gain the third day after-
wards, convers'd with his
Disciples, and ascended
into Heaven.

'Tis by no means like-
ly that a few simple and
illiterate People should,
at the hazard of their
Lives and Fortunes, un-
dertake to persuade the
World of such a Story as
this, if they did not
know it to be true ; or
that they should succeed
in publishing such a For-
gery ;

gery ; especially when the
World was so strongly
prejudic'd against the De-
sign of this Story. Nay,
the mere Novelty of this
Institution was a strong
prejudice against it to the
Jew and *Gentile* ; and yet
it encounter'd the Fury of
the Multitude, the Zeal
of Superstition, the Ha-
rred of the *Jews*, and
Contempt of the *Greeks* ;
the Power of the *Romans*,
the Pride of Philosophers,
and the Policy of States-
men. Nothing but the
irre-

Irresistible Evidence of Miracles could have supported it; which when the common People saw to have been wrought by the Disciples, they could not chuse but inquire by what means they were wrought; and being told, that it was by the Power of *Jesus Christ*, this Information alone over-rul'd all honest Minds, and commanded their Submission to the Doctrine of *Jesus*. And in this lay the Efficacy

ficacy of the Gift of Tongues, which made so many Converts, by the help of St. Peter's Sermon: For when the People saw a few illiterate Fishermen suddenly inspir'd with several Languages, they presently believ'd their Testimony of the Resurrection of *Jesus Christ*; for otherwise Three thousand could not have been converted by the mere hearing of St. Peter's Sermon, *Acts 2.* 'Tis also observable,

ble, that their greatest
Enemies did not deny
that Miracles were indeed
wrought by *Jesus* and his
Disciples.

10. To lay aside the
Miracles which are said
to be wrought by the
Successors of the Apo-
stles, if the Story of *Je-
sus Christ* and his Disciples
was false, 'tis unaccounta-
ble that so many learned
and wise Men who liv'd
in the next Age, should,
after a strict inquiry con-
cerning the Truth of these

Mat-

Matters, not only suffer themselves to be impos'd upon by so late a Fiction, but also lay down their Lives in defence of it. They cannot be suppos'd to have done this, unless they had been fully assur'd of the reality of these things: and their Assurance is to us a moral Demonstration. *Tertullian* bids the Hereticks of his time prescribe for their Opinions, as he could shew the Doctrines of Peter and Paul by the Suc-

Succession of *Clemens*. And
the Church of *Smyrna*
(says he) can produce
Polycarp, plac'd there by
St. *John*: and so other
Churches shew the Men
who were settled in the
Episcopal Office by the
Apostles themselves, and
who convey'd down their
Doctrines to Posterity.
And as *Clemens*, *Ignatius*
and *Polycarp* convers'd
with the Apostles, so
Irenæus, *Papias* and *Po-*
thinus convers'd with
them, and deliver'd the
same

same Doctrines and Facts
which they receiv'd from
the Apostles. And here-
by the Tradition of
the Apostles is connected
with the certain History
of After-times, so as to
leave no dark and un-
known Interval, in which
the Story of *Christ* and his
Apostles (were it fictiti-
ous) could be intruded
upon the World. And
Hegesippus, in the Reign
of *Antoninus Pius*, A. D.
1400. (who as *Eusebius*
says was a converted Jew)
wrote

wrote all these Transactions in an History, together with the Tradition of Jesus Christ. And *Justin Martyr* and *Irenæus* carry'd on the same Traditions at the Expence of their Lives.

ii. But notwithstanding all this Evidence of the Christian Religion, the Jews were so highly prejudic'd in favour of *Moses's Law*, under which they receiv'd their Education, and the *Gentiles* no less in behalf of their old Religion,

Religion, that neither Jew nor Gentile would take this Evidence under their impartial Examination; and therefore they did not generally receive the Christian Tradition: so many among them did lay aside their Prejudices, and embrace the Faith of Christ. Besides, it may be consider'd that Atheism prevail'd about that time very much over the Roman Court and Empire, which at any time is a sufficient

C bar

bar against the admittance of the Christian Doctrine.

12. But notwithstanding the miraculous Progress of the Christian Institution, 'tis a very melancholy Speculation to consider how little the Spirit of it is receiv'd amongst Mankind : so that generally speaking, a religious Persuasion is no farther the Rule of our Actions than, i. To kindle our Indignation against those who are of

(51)

a different Opinion from us. 2. To fill us with Terror when we are threaten'd with any Danger, or with some other Passion of this kind. But, 3. Above all, with an unaccountable Fervour in the Practice of some outward Acts of Religion, in a Persuasion that these, with a publick profession of the Faith, are a sufficient Bull-work against the Consequences of our Sins, and will one day avail to our

C 2 Par-

(52)

Pardon. But yet we must
say with Mr. Chillingworth,
*The Bible, the Bible, the
Bible alone is the Religion
of Protestants.*

M O

MORAL CONSIDERATIONS.

THE highest Point
of humane Under-
standing, is to be ac-
quainted with our own
Weakness, Vanity and
Misery: All other parts
of Knowledg, and Im-
provements of Reason,
tho attain'd with great

C 3 La-

Labour, are made use
of not so much to sa-
tisfy our Wants, as to set
off our selves to the
World. ~~it also~~ that with
respect to these Improve-
ments a Man may be
esteem'd a vain-glorious
rather than a rational
Creature. 'Tis only thro'
Vanity that any one can
suppose himself free from
Pride, which assumes all
Shapes to deceive, even
the Shapes of Religion
and Vertue, particularly
of Humility ; which ve-

ry often is only the putting on of a Submission by which we hope to make others submit to us. 'Tis an artificial sort of Pride which debases it self with a design to be exalted. Nay, Vanity will prevail upon us to deny our selves more than Reason will do. Sometimes it makes us discontented with our Fortunes ; but never dissatisfy'd with our Wit.

C 4 To

To live in the Opinion of others is a fantastical sort of Life, which all desire more or less. And since Pride has so great a force in all our Actions, it may well deserve some share in our Considerations. Let it therefore be consider'd, that,

1. An honest Haughtiness of Mind, which scorns to stoop below the Dignity of humane Nature, is the Spring of honest and honourable Undertakings : 'tis what

what the old Moralists meant by a Reverence to our selves : Rewards and Punishments being only the Crutches which Men have found out whereby to support Virtue, where this noble Temper of Mind is wanting.

2. Duke *Rochfocault's* Notion is of a lower Strain, viz. That Self-love rightly apply'd is the Fountain of all Moral Virtues ; but when inordinate, and ill apply'd,

ply'd, of all Vices. Prudence (*he says*) is only a wise and quick-sighted Self-love ; Justice a wise, quick and intimate Fear of losing our own, which makes us tender of our Neighbour's Properties : without this, Men would be making Incursions upon one another.

3. 'Tis the Over-value of our selves which makes us craving after Pleasures, and that we look upon all Calamities as Wrongs done to us.

us. From hence come Murmuring, Complaints, and Impotence of Mind : so that we feel our ill Fortune in proportion to our Self-love ; which, when thus inordinate, so over-looks the Interests of others, as to lose the Advantages which may be made by the exchange of mutual Kindnesses. From hence it is that the Estimate we make of other Mens Worth, depends wholly on the manner of their con-

conversing with us ; and that we cannot bear those who differ from us in Opinion ; which is the Ground of all Persecution. From hence it is that we think our own Vertues to be singular and superlative, and our own Faults to be small Slips, and common to all Men. This would make Men Tyrants over others if they had Power. Nothing is so violent in its Desires, ingenious in its Designs,

signs, and vigorous in Execution : nothing more stiff or pliant, as occasion serves. It blinds us to our selves, but quickens our sight of others. Nothing is so strong as its Ties ; it keeps its Loftiness in the vilest Drudgeries. When it seems to forsake Pleasures, it only changes them, and can take delight in Mortification. It indemnifies it self always one way or other ; and loses

loses nothing in Self-denial.

4. But when Pride has appear'd in all its Shapes, as if tir'd with its own Disguise, at last it breaks out into Insolence ; and then it renders a Man truly miserable, being never satisfy'd and at ease, but always in danger ; having given many Provocations, and being always either envied or hated.

5. 'Tis

5. 'Tis from our own
Pride that we cannot
bear the Pride of others,
that few please us, and
that we please but few :
it disposes us to condemn
the Faults of others from
which we think our selves
free, and to undervalue
the good Qualities of o-
thers which we our selves
have not. And yet Self-
conceit is instead of a
Blessing to some Mén,
by keeping them from
the Troublesom View of
their own Imperfections.

6. The

(64)

X 6. The same Pride which makes us despise the Poor, makes us too submissive to the Wealthy ; for 'tis grounded only upon the over-value of Riches : But a true value of Merit makes us despise the vicious, and highly esteem the virtuous.

7. Pride of Insolence defeats its own Design, Covetousness often gets an Estate, Ambition gains Honour ; but Pride always brings Contempt.

8. He

8. He who is vexed at a Reproach, may thereby know that he would be proud if he were commended.

9. We are apt to think and speak ill of others, not so much out of Malice as Pride.

10. Pride upon the account of Preferment, shews, that it is not deserv'd; for he who values himself upon his outward Character, acknowledges thereby that he wants intrinsic Worth.

But

But the greatest Men are
valu'd more for their A-
bilities than for their
Fortunes. And if Ver-
tue were esteem'd above
all things, no Favour
or Advancement could
change Men in their
Temper.

111. False Greatness is
true Littleness. True
Greatness, out of Hu-
manity, bends to her
Inferiors, and returns
back to her natural Size
without straining herself.
'Tis noble and easy.

12. Many

12. Many Men in
great Place had need to
borrow other Mens O-
pinions, whereby to think
themselves happy.

13. Some proud Men
are humbled by the Pre-
ferments of meaner Men
than themselves ; but
when great Men suffer
themselves to be deject-
ed by Misfortunes, 'twas
not the greatness of their
Souls but of their Pride
which kept up their Spi-
rits so long : So, that
Vanity and Pride except-
ed,

ed, a Hero is much like another Man.

14. Nothing better shews the little value which God puts upon Riches, Preferments and worldly Advantages, than his indifferent dispensation of them; and the unworthiness of those who generally possess them.

15. He who is ashamed of a mean Condition, will be proud of a splendid one. Whilst Men seek Power over others, they

they lose it over themselves. Whilst Sir *John* is making Interest to be a Parliament-Man, he is not his own Man. But Power to do Good is the only true and lawful end of aspiring. To hunt after Esteem, is to do that for Noise which ought to be done for Vertue: 'tis to be enchanted with a thing whose Body does not really affect us. And after all, no Man can be truly Great who depends on

(70)

on the Multitude for his Reputation. And since common Fame is as impudent as a common Strumpet, let a Man live by his own Conscience, and not trouble himself with the Talk of the People.

16. Besides, we are not to trust the Judgment of others concerning our selves ; for they who judge a Man, have something else to do than to examine him, but judge mostly by outward Appearance.

pearance. And the Vulgar value Actions not by their excellence, but uncommoness.

17. We should often blush for our best Actions, if we saw all the Motives upon which they were grounded.

18. 'Tis only thro Pride that some displease with Merit, when others are agreeable with Failings.

19. 'Tis a base and ungenerous Pride to less another Man's Fame, and

and grounded on a mistake, that another man's Loss is an addition to our Reputation.

20. Under what Disguise soever we conceal our Afflictions, they seldom proceed but either from Vanity or Interest. Pleasure indeed brings Trouble: but Pleasures are used more to satisfy our Vanity than our Appetite.

21. Never censure a Man for not attaining his End: for the highest degree

degree of Prudence can-
not ensure the most in-
considerable Event. Ma-
ny Proceedings also which
look ridiculous are well
grounded, upon secret
Reasons which are so-
lid.

22. Pride destroys a
Man's Reputation, which
is a very great Loss: for
so much Reputation, so
much Power a Man has.

23. Some Virtues plain-
ly tend to the Health of
our Bodies, others to the
Security and Improve-

D ment

ment of our Estates, but
all to the quiet of our
Minds, and the advance-
ment of our Reputations;
for Men will praise that
Vertue in others which
they will not practise
themselves.

24. 'Tis from Vanity
that the generality of
Men do not make it
their Business to *be* in the
right so much as to be
thought so. This makes
them contend so much
for their own Opinions,

when they want Reasons
to support 'em.

25. There can be no
arguing with a Man that
is obstinate in his Opin-
ion : for when he has
once contradicted you, his
Mind is bat'd up against
all Light. None but
manly Souls can unsay
what they have said, and
forsake an Error when
they have found them-
selves in the wrong.

26. There is an An-
ger which results from a
warm Complexion : and
D 2 there

there is an Anger which in strict speaking is the rage and fierceness of Pride.

27. Courts would soon be turn'd into Desarts, and Kings left by themselves, if Man were free from Vanity and Interest : .but most People are contented to be Slaves at Court, if they may domineer elsewhere.

28. Religious Pride brings Ladies to Devotion when they are growing into Years. It cau-

ses also Imposition and Persecution for the Glory of God ; that is, for our own Exaltation.

29. If you are at a loss for the reason of one Man's Behaviour to another, try if you can find the resolving of your Doubt in the nature of Pride ; which solves abundance of Phenomena in the nature of Mankind.

30. Popery is permitted to subsist in the World, to be a Warning

D 3 ing

ing to all reform'd Clergy, against Pride, the true Spring and Spirit of Popery.

31. The Breeding we give young People is oftentimes but an additional Self-love ; by which we make them have a better conceit of themselves.

32. One reason why some Men's Conversation is not agreeable, is, because they are more intent upon what they have a mind to say, than upon

upon making pertinent
Replys to what the Com-
pany say to them.

33. Tho the outward
Forms of Civility and
Good Breeding are but
Trifles in comparison of
other Qualifications, yet
they are such as make
the World pass their fi-
nal Judgment on the
Characters of Men. A
small application to them
will possess Men in our
Favour; and a small o-
mission of them will
make D 4

make us pass for proud
and rude.

34. Nothing is more
ridiculous in old People,
who have been hand-
som formerly, than to
forget that they are so
no more. And Men
make themselves ridicu-
lous, not so much by the
Qualities which they
have, as by the affecta-
tion of those which they
have not.

35. The reason why
the Pains of Shame are
so cutting, is because
Vanity

Vanity cannot help us to bear 'em.

36. The Duty of Obliging is no less of divine Appointment, than the Authority of Commanding.

37. The Affability of some Great-men is to make us believe that their Goodness is greater than their Fortune.

38. Contradiction should awaken our Attention, not our Passion.

39. 'Tis a common practice of Pride, to vilify the Person we have wronged; thereby thinking to excuse the Wrong we have done, by multiplying the Guilt of the injur'd Person.

CON-

ab initio A sdo o2 101
 to stand stand saving
that they do well M

and to stand stand to do
 and to stand stand to do

and to stand stand to do

CONSIDERATIONS

UPON

RELIGION.

1. **A** Man who reposeth himself upon divine Protection, gathers a Force and Faith which human Nature in it self could not attain,

to :

to : So that Atheism de-
prives human Nature of
the Means to exalt it self
over human Frailty.

2. The Clergy of the
~~Church of England~~ preach
Alcalys, the Presbyteri-
ans Acids : both are suit-
able, the one to Men of
Sense, the other to the
Vulgar.

3. Tho the several
Members of a Church
may seem to make up
one Body, yet they have
each one a particular
Religion accommodated

to every one's Capacity,
Temper, Quality, and
Conversation.

4. All Men are naturally good when no respect of Profit or Pleasure draws them to evil. For this reason Law-givers found out Rewards to invite them to Virtue, and Punishments to deter them from Evil.

5. Religion improves Mens Understandings by subduing their Lusts, Passions, Intemperance, and Sensuality, which de-

debase Mens Minds, and clog their Spirits.

6. It is with Philosophy in matters of Religion, as with some corrosive Pouders us'd by Surgeons to eat up mortify'd Flesh ; which, if not curiously apply'd, will corrode the sound Parts, and rot the Bones. So Philosophy, which is of use to detect Errors, if trusted too far, will go near to overthrow all reveal'd Religion.

7. He

7. He who will make me believe a Danger, so as to affect me therewith, must shew me that he is apprehensive of it himself.

8. ✗ The Hypocrite hurts no body but himself; the Libertine the whole Society. Hypocrify is a more modest way of sinning: 'tis a sort of Homage paid to Virtue.

9. We should not measure Men by Sundays, without regarding what

+ The Hypocrite by they passing for what he is not, deceives many; The Libertine appearing in his proper Colours to the Society lets —

they do all the Week after : for Devotion does not necessarily make Men good.

10. The Doctrines of Christianity, which ought to be deriv'd from the Truths contain'd in the Gospel, are generally deliver'd to us according to the Temper and Complexion of our Teachers. Some out of an exceeding Tenderness and Good-nature, others from a sour and rugged Disposition,

position, form and imploy differently the Justice and Mercy of God.

11. There is no such Masque for the greatest Impieties, as the Veil of Religion.

12. 'Tis better to have no opinion of God, than such as is unworthy of him: the one is Unbelief, the other Contumely. Consult natural and reveal'd Religion, and you may be convinc'd from both, that

(90)

that an honest Man can have no reafon to be afraid of God Almigh-
ty.

7 DECEMBER
The 7th day of December 1761
in the 7th year of King George
the 3d of England Scotland & Ireland
and the 1st year of King George
the 3d of Hanover & Nassau
and the 1st year of King George
the 3d of Brunswick Luneburg &c

(91)

OF

SLOTH.

I. THE Ease and
Tranquillity of
Sloth is a powerful Charm
that suppresses our most
vigorous Pursuits, and
controuls our peremp-
tory Resolutions. 'Tis

a

a *Remora* that can stop the largest Ship. It sits paramount over all our Designs ; and insensibly lays waste all our Virtues and Vices.

2. 'Tis having nothing to do which makes Men do nothing : but whatsoever Art shall be able to busy the Minds of Men with a constant course of innocent Labour, will certainly have its effect in composing and purifying their Thoughts,

(93)

Thoughts, surer than all
the Precepts of the Mo-
ralists.

Mis-

Its additional and peculiar
Method to acquire an
exact definition

Miscellaneous

OBSERVATIONS.

1. **T**HEY who make ill Judgments of us, without being acquainted with us, do not wrong us: 'tis not us they condemn, but an imaginary Chimera of their own making.

2. There

2. There are no greater exacters of Faith than the perfidious, no greater persecuters of Falshood than the perjurious. A Tyrant is offended at Bloodshed, the Sacrilegious punish Theft, and the greater part of the World quarrels with the Offender rather than the Offence.

3. It is with some good Qualities as with our Senses: they who never had the use of them, can have no notion of them; and

and they who have long cast them off, feel no want of 'em.

4. Good and bad Times are only modest Expressions for good and bad Men in publick Employments.

5. Truth is only agreeable to the virtuous ; and 'tis no small Reflection on Princes and Great Men, that they cannot bear to hear it.

6. Most

6. Most Men spend the first part of their Lives in rendering the last part miserable.

7. When the longest and shortest-liv'd People come to die, their Loss is equal, the present Time being their All ; and they can suffer no farther.

8. Forty Years Life may serve for a Sample of a thousand ; in which the same Scenes will appear, only with new Actors.

9. Pleasures, unless they be wholly innocent, are never of so long continuance as the Sting they leave behind them.

10. Gravity is sometimes a mysterious Carriage of the Body to conceal the Defects of the Mind.

11. Good Success is sometimes owing to a want of Judgment: A nice Discretion keeps Men from venturing upon what would turn to good Account. 12.

12. It improves all our Disappointments into Providences, when we can let fall the vain desire of any thing, without feeling the loss of it.

13. Merit will not gain the Hearts of Men, if it be not seconded by Agreeableness, on which depends all the Plausibility of Actions.

14. Some Crimes not only pass for innocent, but honourable Actions, because committed with

E 2 Pomp,

Pomp, and by great numbers of Men : Publick Robberies, and usurping whole Countries, are call'd Conquests : the old *Romans* were only the Wolves and Worriers of Human kind.

15. No Man can shew himself to be truly good, but he who is in such a Station as gives him Power to revenge the Wrongs that are done him : but some Men can never endure those whom they have injur'd.

16. Few

16. Few Men are wise enough to know all the Mischief they do.

17. The shortest way to be rich is, not to enlarge our Estates, but to contract our Desires.

18. Some Men are over-curious in searching into Mysteries above the reach of human Understanding: the happiest Men are they who are moderately inquisitive.

19. In Study a Man finds Silence and Company, Leisure and Occu-

E 4 pation,

pation, Instruction and Pleasure.

20. Every Creature is perfect in its kind; only the wicked Man is a Blot in the Universe.

21. There is a certain Peevishness in Man which is increas'd by Religion. A Man will bear Interruption or Contradiction better in any other thing. Contradict a Man in his religious Opinions, and he will be as peevish as when disturb'd in his Devotions. I cannot think
that

that Religion does assist Peevishness ; but rather, Pride never exerts it self so vigorously as when it takes a Handle from Religion.

22. Some Persons make the Spleen to be the Reward of all their Religion and Vertues. They will be industrious, chaste, temperate and sober, that they may take occasion from thence to be very severe upon others, on whom they are willing to fix a contrary

E 5 Cha-

Character. So the Epicurean said, That Virtue was made use of only for shew: but true Virtue aims at the real Advantage of others, by a beneficial Example, and is not ostentatious.

23. *Ephesians iv. 25.*
Wherefore putting away Lying, speak every Man Truth with his Neighbour, for we are Members one of another.
 By this Rule of St. Paul, the Seller should help the Buyer to a reasonable Bargain.

24. A.

24. A Belief of Absurdities is the ground of Persecution, especially when impos'd under the pretence of divine Revelation: for which reason the Papists, who are the most absurd Believers, are the greatest Persecutors. A religious Man, therefore, who is inclin'd to persecute, has, upon that account only, good reason to suspect his Religion to have some Mixture of Absurdities in it.

25. The Pagans persecuted.

secuted the *Christians* for
declaring against those
Gods and religious Rites
which they held to be
jure divino; and all *Chris-*
tian Persecutions have a-
rose and been carried on
upon the same Foot: but
a Man may well sus-
pect the *Jure-divinoship*
of that religious Doc-
trine, Worship or Disci-
pline, in behalf whereof
he is inclin'd to play the
Devil.

26. What is Faith,
but Obedience to God,
under

under a certain hope and confidence in his Promises ? As Abraham by Faith, when he was call'd to go out into a place which he should after receive for an Inheritance, obey'd, &c. Heb. xi. 8. Wherefore if this one Rock of Disobedience be avoided, we have no cause to fear the Shipwreck of our Salvation.

27. A Man has no right to value that Qualification in himself for which he has no regard in another Person. If I am

am acquainted with a Man whose Learning, Judgment or Virtue is superior to mine, I cannot chuse but have an Esteem for him: but if another Man's Faith goes beyond mine, he gains no Esteem from me upon that score. I remember that I never valu'd a certain Doctor, because he believ'd in *three infinite distinct Minds.* Nor could I believe that that Doctor did value any Man the more, because he believ'd there

there were as many Gods as there were consecrated Wafers upon all the Popish Altars : so that strong believing does naturally gain but small Esteem , because Men are easily contented to be outvy'd in Faith . Whence then can Persecution arise , but from the Pride of an imposing Spirit ?

28. 'Tis commonly said , that in some cases Men make a Virtue of Necessity ; and I think 'tis always so : for all
ver-

vertuous Motion of Mind is grounded only upon the necessary submission of the Will to the direction of the Understanding. But whenever the Will uses its Liberty to dissent from Reason, its Motions are always vicious. The Will indeed has this liberty to hinder its own Conviction, and to suspend its assent to the plainest Truth. What is a brighter Truth than this, *A piece of Bread is not a human Body?* yet whole

whole Nations will not
be convinc'd of it.

29. The Divines gene-
rally shew a disrespect to
Mr. *Locke* the Philoso-
pher: the *French* and *Spa-
niards* have an antipa-
thy to each other be-
cause they are educated
in different Customs. So
Divines and Philosophers
have different Educa-
tions: these are bred up
to *believe*, the other to
examine. Believers hate
Examiners, and Exami-
ners despise Believers.

30. Universal Consent is not a sufficient reason to ground our Belief upon : for all the World, except the *Jews*, agreed in Idolatry ; and sometimes the *Jews* agreed with them.

31. In Countrys where Priests bear Rule, Heterodoxys (or unfashionable Opinions) are had in greater abhorrence than immoral Practices ; it being agreed among the Divines of both Churches, that *Galileo* had

had not been brought into the Inquisition, if instead of following *Co-pernicus* he had follow'd a Whore.

32. We are more solicitous to be truly Rich, than to be thought so : but we are less careful to be truly Vertuous, than to appear so. Virtue would not go very far, unless Vanity bore her Company.

33. Education is nothing else but the Authority of our Teachers over

ver us when we were most Credulous, and weakest in our Judgment.

34. Universality is only a quainter Name to signify the Multitude, which is the weakest part of human Authority.

The Law of Nature, as describ'd by Cicero.

Certainly right Reason is the true Law, suitable to Nature, diffused amongst all People, constantly the same, Everlasting ; which obliges

liges Men to their Duty by commanding, and deters them from Wick-edness by prohibiting : but which never com-mands or prohibits the Vertuous in vain ; tho the Dishonest are not moved by Menaces or Injunctions. Of this Law nothing must be changed, nor may any part of it be repealed ; nor can the whole of it ever be abolish'd : Nei-ther can we be absolv'd from observing this Law
by

by the Authority of the Senate or the People. No other Expounder or Interpreter thereof, but it self, is to be sought. Nor is it one Law at *Rome*, another at *Athens*; one at this time, another hereafter: but the same Law, both eternal and immortal, is to govern all Nations, and at all times. And there will be (as we may say) one common Master and Ruler over all, even **G O D**, the Proposer,

De-

Debater, and Enacter of
this Law; to whom he
who shall not yield O-
bedience will fly from
himself, and shake off
the Nature of a Man:
In doing which very
thing he must suffer the
highest Punishments, tho'
he should escape those
other Torments which
are commonly believ'd.

The Description of GOD
by Pythagoras.

GOD is truly One;
nor is He resident
as

(as some imagine) without the Structure of the Universe, but intire within Himself, surveying all Generations in a complete Circle. He is the Temperament of all Ages, and the Agent of His own Powers and Works, the Principle of all things individual, the Light in the Heavens, and the Parent of all; the Life and Animation of every Creature; the Motion of all Successions and Alterations.

F I N I S.